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JAPAN AND THE JAPANESE.

It is a treat for the Dutch to go into Nagasaki, though they are always so encumbered with police and guards as to be able to see scarcely anything. And yet it is a change, and one gladly embraced by men so secluded and solitary. They wander through the town, they banquet in the temple, and visit the tea-houses. They at all events by these journeys enable us to indulge our curiosity relative to the town.

Nagasaki is on a hill side, regularly built, with pleasing gardens to all the houses, which are low, with one story and a loft. The height of the houses is determined by law, and they are constructed of wood and mud, with chopped straw. This has a coat of hard cement over it. The windows have paper in the place of glass, with wooden shutters. There are also Venetian blinds. A portico stands out in the front of large houses, where umbrellas, shoes, and even palanquins are deposited, as mud boots are left in Constantinople. The back of the house projects in a triangular form into the garden, to ensure light and air. The view into these long gardens is pleasing, and even curious, from the effort in such a small space to make rocks, mountains, waterfalls, trees, etc., with a little family chapel.

A kind of hut contains all the valuables not in immediate use, the stock of a tradesman, his books, pictures, etc. These warehouses are built in the same way as the houses are, but are coated with clay, and have copper shutters, while a large kettle full of mud is ready to coat the sides with, in case of accident. Fires are very common, and in several fearful conflagrations these store-rooms escaped entirely without injury.

Beyond the town the scenery is beautiful, hill and dale, sea and land, lending their several charms. The people appear thoroughly to appreciate this, as may be seen from their selecting the most beautiful sites for their temples. As the Turks revel often in cemeteries, so do the Japanese in certain halls of their temples, where banqueting goes on to an extent which is sometimes very disgraceful.

There are, however, tea-houses, which are licensed for drinking and music, and are the scenes of orgies even more disgraceful than those which take place in the temple gardens. Here it is that the learned Japanese Aspasias hold their courts. In Nagasaki, a town of 750 inhabitants, there are 750 tea-houses.

Religious ceremonies sometimes diversify the scene. That on the festival of the god Sawa, the patron of the town, is the most curious. It lasts several days. His temple is adorned with flags; the people are in their holiday clothes; the altar is gorgeous. A procession is a very noisy affair, but at the same time absurd; and the whole thing is, like the civilisation of the country, in striking contrast with Christianity, and it may here be remarked, that there is really *no* civilisation extant now, except in Christian countries. A hunting procession is something equally ludicrous and novel.

A volcanic eruption occasionally diversifies the monotony of life led by the factors. These and the earthquakes explain the character of the houses. Siebold gives the following description of a scene of terror and desolation:—At five o'clock on the afternoon of the 18th of the first month, the summit of the Wunzen suddenly sank, and smoke and vapour burst forth. On the 6th of the following month, an eruption occurred in the Brivonokubi mountain, situate on its eastern declivity, not far from the summit. On the 2nd of the third month, a violent earthquake, felt all over Kiusiu, so shook Simabara, that no one could keep his feet. Terror and confusion reigned. Shock followed shock, and the volcano incessantly vomited stones, ashes, and lava, that desolated the country for miles around. At noon on the 1st of the fourth month, another earthquake occurred, followed by reiterated shocks, more and more violent. Houses were overthrown, and enormous masses of rock, rolling down from the mountain, crushed whatever lay in their way. When all seemed quiet and the

danger was believed to be over, sounds like the roar of artillery were heard in the air and underground, followed by a sudden eruption of the Myokenyama, on the northern slope of the Wunzendake. A large part of this mountain was thrown up into the air; immense masses of rock fell into the sea; and boiling water, bursting through the crevices of the exploded mountain, poured down, overflowing the low shore. The meeting of the two waters produced a phenomenon that increased the general terror. The whirling eddies formed waterspouts, that annihilated all they passed over. The devastation wrought in the peninsula of Simabara and the opposite coast of Figo, by these united earthquakes and eruptions of the Wunzendake, with its collateral craters, is said to be indescribable. In the town of Simabara every building was thrown down except the castle, the cyclopean walls of which, formed of colossal blocks of stone, defied the general destruction. The coast of Figo was so altered by the ravages, as to be no longer recognisable. Fifty-three thousand human beings are said to have perished."

The journey to Yedo to visit the *ziogoon*, or military chief of the empire, is a duty similar in character to that of the pilgrimage to Mecca. It was allowed to the president of the factory by Gongen-Sama, the usurper, as were many other privileges, which the Dutch lost by asking for them to be renewed. They were not aware that to ask the son's consent to a renewal was an insult, as a thing given once was given permanently.

The journey is the more tedious, that beds, provisions, etc., have all to be taken, while the retinue of the Dutchman is at least two hundred. He travels in a palanquin of the first class, and is in fact treated in all things like a native prince. It takes seven days to cross Kiusiu; then comes a short sea voyage, sometimes twice as long as the first part, the travellers always putting up at an island for the night. The whole time from Dezima to Yedo is seven weeks, which gives a very quiet idea of Japanese travelling. The roads are in good condition, the accommodation on the journey ample, while there are some sights well worthy of being seen.

Siebold appears in the first instance to have been struck by a Buddhist temple of the Ikko-sen sect, at Yagami, where the party dined the day they left Nagasaki. "It presented," we are told, "a rare instance of a Buddhist temple, that may be called exempt from idols, containing only a single image, designed to represent the one only god, Amida. The bonzes of this sect are the only Buddhist priests in Japan allowed to marry and to eat meat." Their faith, Siebold considers to be pure monotheism.

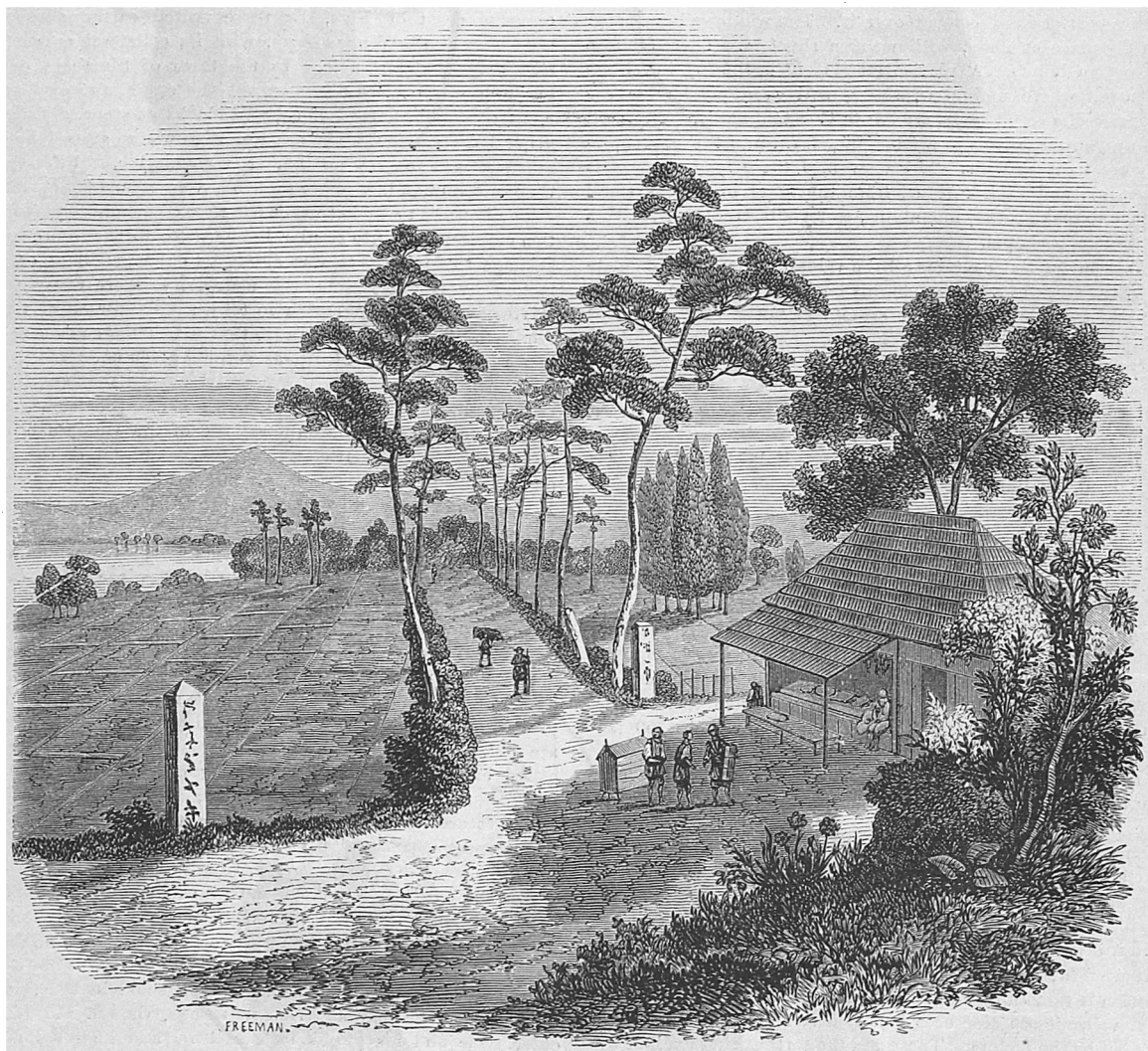
Another curiosity is a camphor-tree, spoken of by Kaempfer, in the year 1691. It was then celebrated for its size, hollow from age, and supposed to measure six fathoms in circumference, though from its standing on a hill it was not then actually measured. It was visited by Siebold in 1826. He found it still healthy and rich in foliage, though 135 years older. He and his pupils measured it, and he gives fifty feet as its circumference, adding, that fifteen men can stand in its inside.

A coal mine was one of the most curious of all the objects seen. It was admirably worked and very productive; so that, when opened to commerce, this country will have the means of supporting steam navigation. A river full of gold-dust, and a mountain covered by snow having been passed, the route became more varied. Soon after leaving Foesi, the Dutch deputation begins the toilsome ascent of another mountain or ridge, which must be crossed. It is called Fakone, and is said likewise to offer splendid views of mingled fertility and savage nature. At a spot presenting the most admired of these, an establishment is prepared for the reception of travelling *grandees*, where tea, confectionary, and other dainties are served up by beautiful damsels. Upon this mountain a second guard is stationed, for the prevention of unlawful ingress and

egress into and out of Yedo; and a curious anecdote is told of a trick put upon this Fakone guard, and of the combined artifice and violence by which the extensively fearful consequences of that trick were obviated.

"An inhabitant of Yedo, named Fiyosayemon, a widower with two children, a girl and a boy, was called to a distance by business. He was poor; he knew not how to provide for his children during his absence, and resolved to take both with him. Accordingly, he dressed his daughter in boy's clothes, and thus passed the Fakone guard unsuspected. He was rejoicing in his success, when a man, who knew what children he had, joined him, congratulated him on his good luck,

nounced the discovery made, and the imminent danger; offered the boy as a temporary substitute for the disguised girl, and told the father that when the falsehood of the charge should have been proved by both the children appearing to be boys, he might very fairly fly into such a rage as to kill his accuser. The kind offer was, of course, gratefully accepted. The wilfully dilatory guard arrived, surrounded the house, seized upon Fiyosayemon and the children, and gladly pronounced that both the latter were boys. The informer, who well knew Fiyosayemon's family, declared that some imposition had been practised, which the accused indignantly resenting, drew his sword and struck off the informer's head. The



THE ROAD TO YEDO, JAPAN.

and asked for something to drink. The alarmed father offered a trifle; the man demanded a sum beyond his means; a quarrel ensued, and the angry informer ran back to the guard to make known the error that had been committed. The whole guard was thunderstruck. If the informer spoke truth, and the fact were detected, all their lives were forfeited; yet to send a party to apprehend the offenders, and thus actually betray themselves, was now unavoidable. The commanding officer, however, saw his remedy. He delayed the detachment of reluctant pursuers sufficiently to allow a messenger with a little boy to outstrip them. The messenger found Fiyosayemon and his children refreshing themselves at an inn; he an-

delighted guard exclaimed, that such a liar had only met his desert, and returned to their post; while the father, receiving back his daughter instead of the substituted boy, went his way rejoicing."*

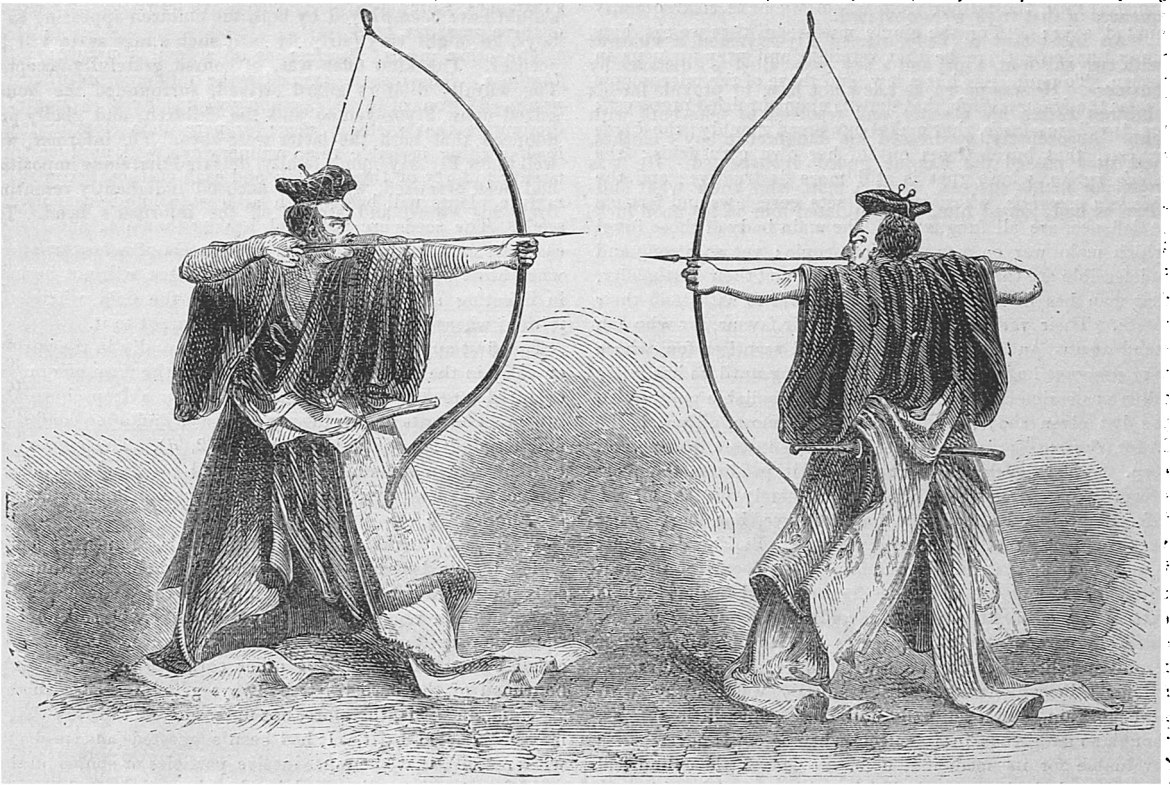
The approach to Yedo is represented in our engraving above. We have also given some representations of archery as practised in Japan on the opposite page.

The town of Yedo is paved with stone, with regular-built houses, shops, vast crowds, touters at the doors crying out the goods, and very much reminding one of London in its

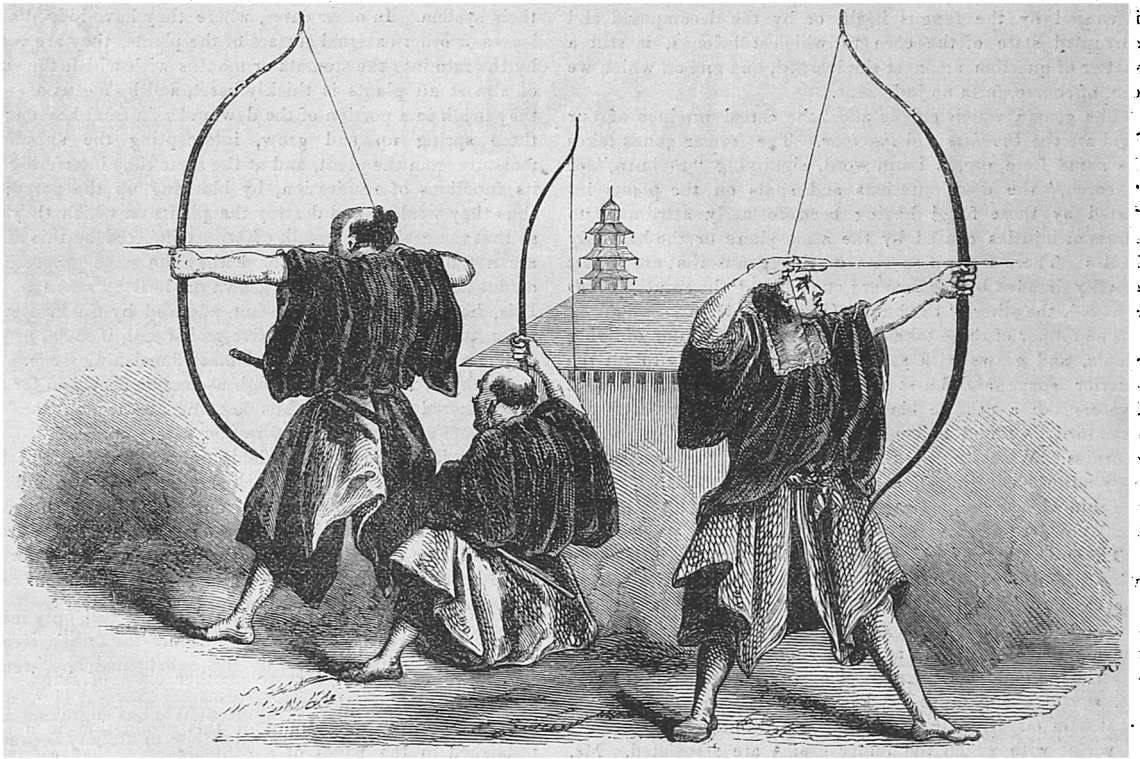
* Titsingh's "Japanese Annals."

activity and bustle. It is an immense place, with, some say, 500,000, others 800,000 of inhabitants. The imperial palace

servants of all kinds, and is surrounded by a ditch. No one can give much account of the town, because of the strict



JAPANESE ARCHERS.



JAPANESE ARCHERS.

takes three hours to walk round it. It is a vast town in a town, with harems, houses for functionaries and

seclusion in which all travellers are kept. The visit to the zioگون appears to be a very tedious ceremony,